A U M

Water may be endlessly muddy, but when the mud is gone, the water is clear. it shines, so shines the Self also, when faults are gone away, it shines forth clear.
—Crest Jewel of Wisdom.

THEOSOPHY

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REVELATION

THE doctrine of the Unity of all in Nature is the fundamental apothegm of Theosophy. This must necessarily imply that all separateness and all sense of separateness (duality multiplicity in any guise) are finite, relative, incomplete. The nit, or any collection of units, however regarded, must necesily exist *within* Unity, not outside. In other words, the problem Life is, simply and truly, the problem of perception and action, as familiarly known, the problem of the relation of Spirit and atter, of Knowledge and Ignorance: *Relativity,* to use the pres- popular as well as scientific term.

Life is One and not many, whether in a state of knowledge, of norance, or of a mixture of the two, as exemplified in human conousness. The higher states must of necessity interpenetrate, not erely include, the lower; the lower must of the same necessity be t part and parcel of the higher, and both higher and lower but rt and parcel of one and the same Life. This eternal coadunan, this eternal *non*-consubstantiality, implicit in action and perption, underlies all religion, all science, all philosophy: they are t words indicative of Man's efforts, as fruitless as they are inevitle, to bring order out of chaos, immortality out of the *essentially* ortal, Light out of Darkness, Knowledge out of Ignorance. And y? Because all alike fundamentally regard Life as finite, as, in me way, the *product* of beings or forces however named, outside emselves, outside of Nature: The *continuity of Life* can never seen from within *any* horizon, whether of perception or action, nich are themselves but terms of limitation, of relativity.

All the so-called "problems of life" trace back to, as they orig-

inate from, and exist in, this one Problem: the problem of the nature of Life itself. Until the "finite" Life is seen *by itself* to be part and parcel of the Infinite LIFE, all experience, all knowledge, must be and remain *relative.*

In no wise differing from all others who have solved this one problem of problems for themselves, H. P. Blavatsky in her turn undertook the sacred mission of the emancipated Soul: to speak to us, who know no other Language of the Soul than Human consciousness, in our own terms of other states of Life and forms of Being, in coadunition but not in consubstantiality with our own—all of them states and forms through which we have passed, over and over again, and through which we must continue to pass, *until we learn better.* She spoke to us in human language both of Life sub-human and of Life preter-human, and gave us the Key to the recovery of the memory, the knowledge, and the power of any and all states. If she could give us more than the Key, then the religionists are right in their conception of nature and of man. If she could give us the Key, and we could use it for our own purposes without responsibility to man and nature, then our scientists are right in their theories. If she could give us the Key, and we could use it for our own emancipation from the common lot, then our philosophers are right to live in their abstractions and let the "lesser breeds" of men go hang. If, having given us the Key, it requires Masters, Initiates, Successors, Leaders, and Authorities to turn it for us, to tell us at each event what to do and what to abstain from doing, then prevailing views among Theosophists at large are correct: THEOSOPHY is but a new religion, a new science, a new philosophy—a revelation, a theory, an abstraction, which each man, each group of men, is to examine in his or their own light, the light of *human* knowledge, experience, and consciousness; or it must be interpreted to us by intermediate Agents and Agencies. We must, each of us for himself, either reject or accept what does not comport with our present understanding, which is thus made the actual basis of our conduct in relation to Theosophy, as it is in relation to all things.

To take this position is, in one case, to assume our own infallibility—an assumption that is constantly being upset by every passing wind of circumstance. If we are presently infallible judges, we are Masters of Wisdom ourselves, accepting and rejecting on knowledge, that is, on *Principles* which *no* relations can change, because they are themselves the basis of all relations. To take this position is, in the opposite case, to assume the infallibility of an-

other, whether God or Master, whose infallibility we substitute for our own. In the one case, we know it all, and our business in life is to give orders and instructions to others. In the opposite, our business in life is to do as we are told, to obey the orders and instructions of our Lord and Master. Either we have the light, which we permit others to share on our terms; or they have the light which they permit us to share on their terms. In either case there is no *common* Light shared by all alike, each according to his own nature — or according to the nature of the Common Light.

H.P.B.'s Theosophy is the teaching of a common Life, a common Law, a common Light throughout the whole of Nature and of everything in Nature—man, the beings below man, the beings above man. Those Theosophists and those Theosophical Societies which see her, her Masters, Their Mission and Message here on earth, in any lesser light can but convert her grand Equation into their own terms, can but make of the Problem of Life a puzzle and a contradiction. At best we shall have a better religion than those now prevailing; we shall have psychological sciences more exact than our prevailing physical ones; we shall have a subtler philosophy to explain our failure to *realize* our Divinity—but the failure will be there, and our Divinity as bound upon the Wheel as ever.

According to her, the clear apprehension of her fundamental ideas, their clear *comprehension,* will throw a realising light on every problem of life. Have we that realising light? Did H.P.B. have it? If not, away with her and her Theosophy. If so—away with the interpreters and the soothsayers who stand between her Light and ours. It is time for Theosophists to study and apply the Principles of Theosophy to existing problems.

SELF-RELIANCE

ONE of the greatest dangers which confronts students of Occultism is that of crystallized and hardened concepts of Theosophic Truths. Frequently, the most earnest, those who are most solicitous of maintaining intact the purity of the Teachings, are subject to this danger, no less than those of less pure motives. Interpretation usurps the place of explanation. Every student-teacher has a grave responsibility, especially as there is a strong inclination on the part of so many people to allow others to do their thinking for them. Brilliant students may obtain an ascendency over the minds of their fellows and thus color the teachings with their own views. This is the origin of all perversions of the Wisdom-Religion, and of the establishment of creeds and sects. It is this danger, which has wrecked every attempt of the Masters to impart Theosophy to the world at large.

How is this danger to be averted? The way has been pointed out by all the great Teachers of Theosophy over and over again. It is *Self*-reliance, with the emphasis on the SELF. Theosophists must become students themselves instead of depending on the ideas and interpretations of others. If human evolution depends on self-induced and self-devised efforts, how can any one expect to acquire Wisdom without Self-dependence? Says, H.P.B. in the preface to *The Key to Theosophy,* "To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world Spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible."

The admonition to be self-reliant is so common that we are apt to pass it by; to overlook the fact that in occultism common things and homely sayings acquire new meanings. Self-reliance in its deepest sense implies that *nothing* of an external character whether in the visible or invisible worlds can ever be the final arbiter of Truth. Since all worlds are external to SELF, impressions coming from metaphysical planes are external as far as that SELF is concerned, although they may be subjective to our ordinary waking consciousness. Says, *Light on the Path,* "Hold fast to that which has neither substance nor existence. Listen only to the voice which is soundless. Look only on that which is invisible alike to the inner and to the outer sense."

No one can fall prey to an external danger of any kind unless he has the seeds in himself which are consubstantial with the particular external condition. On the physical plane this fact is generally conceded, as it is recognized that during epidemics it is only those who are physically *susceptible* who are in danger of contagion. What is true on the physical plane is just as true on the inner psychic, mental and spiritual planes. In fact, the operation of this law on the inner and higher planes is far more powerful and insidious than its operation on the most outward of all spheres—the physical. Bodily immunity may give us a fair degree of physical health; but what is that in comparison to immunity from infections of an astral, a mental, a spiritual nature? By infections of a spiritual nature are meant any influences which tend to fasten themselves upon the Soul and to hold it in thrall, and which are brought to bear upon us through our very higher aspirations. These are the most subtle of all and the most difficult to get rid of. All creeds are founded upon and exploit these higher aspirations of the soul and this accounts for their well-nigh unbreakable hold upon their followers.

Socrates is said to have been disqualified from initiation into the Mysteries because he turned for guidance to his "demon." For, although this spirit may have guided him aright, still his very *dependence* in this respect unfitted Socrates for the company of Those who have learned to stand absolutely alone, if need be. By "demon" here may be included any person or influence, embodied or disembodied, which has assumed the proportions of an obsession. The term "obsession" is used in its broadest sense and does not mean necessarily influence of a spiritualistic or hypnotic nature. It is any abdication of each one's inherent right and duty of responsibility. Subjecting oneself to impressions even of a good nature, as in the case of Socrates, is undesirable for the simple reason that the passive and dependent attitude engendered thereby may equally subject one to influences of an evil nature. This may explain the reason why the average man oscillates between good and evil. Both states for him are due to impressions and sanctions of an external nature. His footing is not sure, hence his liability to fall.

True spiritual independence accords the same right to all and hence does not impose on others in any respect. All are left absolutely free to choose. The truly spiritual man shrinks from adulation or anything that savors of a personal following. His greatest sorrow is to see others surrender their right of choice, the Soul's

birthright, for a mess of pottage—dependence, whether on a crystallized set of dogmas and rules, or on their exponents.

It is the fundamental duty of every one to stand on his own feet. Says, *Light on The Path,* "There is a law of nature which insists that a man shall read these mysteries for himself. By no other method can he obtain them. A man who desires to live must eat his food himself; this is the simple law of nature—which applies also to the higher life. A man who would live and act in it cannot be fed like a babe with a spoon; he must eat for himself."

Our fundamental duty to read the mysteries of life for ourselves becomes our fundamental right as far as others are concerned. "The duty of another is full of danger," this danger lying in the Karmic reaction resulting from the interference with the right of everyone to think and act for himself. *It is a form of sorcery to force even Truth upon another, as it is contrary to the very essence of Truth to establish itself by force, whether physical or mental.* Our good intentions are no justification. Intolerance and dogmatism have always invoked good intentions as justification. The end never justifies the means. When anything that savors of interference with the free will of another is exercised in imparting any teaching or body of knowledge, we may be sure that Truth is already in the process of adulteration.

True freedom is absolute dependence upon Law. Law is inexorable in its operation and it will run its course regardless and in spite of all interference. To seek to subject others to our way of looking at things, or to fear and be intolerant towards the views of others, is to have no real confidence in the justice of the universe and the everlasting triumph of Truth. We grow ever from within, hence the ultimate objective of all true teaching is to throw the pupil back *upon himself.* Any method which accomplishes this is a good method. "The Kingdom of Heaven is within you," said one Great Teacher; "Look inward, thou art Buddha," teaches *The Voice of the Silence.* "Desire only that which is within you," states *Light on The Path:* "For within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere."

There is safety only for him, whose final arbiter is ever within. There are crucial moments in the lives of all when every prop, every external aid is gone, and unless one has the power to face his trials alone, he is sure to fall. We are born and we die alone. When finally we are prepared for a greater birth we must pass over alone. To quote again from *Light on The Path:*

> "Each man has to accomplish the great leap for himself and without aid; yet it is something of a staff to lean on to know that others have gone on that road. It is possible that they have been lost in the abyss; no matter, they have had the courage to enter it. Why I say that it is possible they have been lost in the abyss is because of this fact, that one who has passed through is unrecognizable until the other and altogether new condition is attained by both. It is unnecessary to enter upon the subject of what that condition is at present. I only say this, that in the early state in which man is entering upon the silence he loses knowledge of his friends, of his lovers, of all who have been near and dear to him; and also loses sight of his teachers and of those who have preceded him on his way. I explain this because scarce one passes through without bitter complaint. Could but the mind grasp beforehand that the silence must be complete, surely this complaint need not arise as a hindrance on the path. Your teacher, or your predecessor may hold your hand in his, and give you the utmost sympathy the human heart is capable of. But when the silence and the darkness comes, you lose all knowledge of him; you are alone and he cannot help you, not because his power is gone, but because you have invoked your great enemy."

Self-reliance is not alone freedom from dependence upon others; but also liberation from enslaving desires of every kind. The "great enemy" which we must finally meet and overcome before we can cross the threshold leading to the Hall of Wisdom is just this mass of animal and personal desires which have hurled us back over and over again into the whirl of rebirth. One who is a slave to his own *Kamic* and personal nature, is dependent upon other people. Those who are incapable of self-reliance, who lean upon others, will be found to be victims of desires and ambitions of one kind or another. This applies equally to those who love to lord it over their fellowmen as well as those who are always looking about for a leader. Master and slave are in the same boat and both suffer from the same ailment. With a turn of the wheel, they are very apt to reverse their positions. The master and leader are dependent upon the slave and the follower—so, where is the real freedom of either? Theosophists may be divided into two classes: those consecrated to the Great Cause, and those attached to a particular exponent of the Teachings. True teachers seek comrades and co-workers, never followers.

BEING AND DOING

THE two are not of necessity mutually exclusive, but from ancient times those who have placed primary emphasis upon either have tended to divide into opposing schools which ever have belittled each other. In the India of Krishna's day they were known as the Yoga School and the Sankhya School. In the modern world they are as clearly differentiated into "practical men" and "idealists," the terms used with contempt or admiration according to the speaker's viewpoint. Without the former, our complex modern civilization could not be; without the latter—the thinkers, poets, artists, and composers—the springs of aspiration would dry up and leave the world a desert indeed.

Those who stand out as having served the world best may seem to have done so rather by what they were than by any tangible results they accomplished. None but an out-and-out materialist could advance the claim that Edison, for example, is a greater benefactor of the human race than was Jesus; or that Alexander, sighing for more worlds to conquer, should be mentioned in the same breath with the gentle Gautama, who, conquering himself, became the Buddha, the Enlightened One.

Was Carlyle wrong, then, in saying, "The end of man is an *action* and not a *thought,* though it were the noblest"? No, for passive being has been a rôle assumed by no great teacher. The heights attained, the Buddha of history and the Jesus of tradition straightway turned their interest to those who toiled behind them up the steep, as to the valley-dwellers, eyes to earth, in whom no longing for the hills had yet awakened.

Granted that their example is more potent than their precepts, yet if they had not enunciated the latter their influence would have been comparatively restricted in extent and all too short-lived. It was their acts, their teaching, that engraved on the race mind the impression of what they were, grown to the full stature of man, the living embodiments of the truths they taught. Both by example and by precept, then, the teachers of mankind, of whom Jesus and Buddha were but two of many, have shown us that being and doing are *complementary* and that neither can be dispensed with for a well-rounded development. What we are, however, is the fruit of our past action, and it is doing which builds, little by little, the character we hope to have one day.

Experience is the great teacher and it is not enough to wait

passively to receive its lessons. We are faced constantly by situations in which we have to act. Our very failure to take action when we know we should may have quite as positive undesirable consequences as action with wrong motive. "Inaction in a deed of mercy becomes an action in a deadly sin."

Beyond the fundamental ethical criterion that the motive determines the moral value of any act, and the precepts laid down in the ethical codes of all great teachers, our learning is mostly by the trial-and-error method. Just as a child learns to walk by successive trials and repeated falls, so it is by acting in the light of our best judgment and receiving the reaction, painful or pleasant, that *Viveka* or discrimination gradually is unfolded in us, so that we can keep our balance and walk erect in any and all circumstances.

The *Bhagavad-Gita* makes it clear that *Karmamarga,* the path of action, will bring one more directly to the goal than will the closest approach to inaction possible to man. But the action enjoined is wholly disinterested and is to be performed without attachment to its consequences. Resignation and attachment to the results of action are incompatible, and it is only when the selfish personal ambitions are stilled and resignation to the Law and the will of the God within is complete that it is possible for the higher nature to express itself fully.

Holding the consciousness of oneself as Soul, performing to the best of one's ability each duty as it presents itself, and then turning serenely to the next, unconcerned with the fruit which the seed of his careful sowing shall bear, is at once to be the highest presently possible to each and to bring nearer the day when what one is, no less than what he does, shall be an inspiration and a spur. The rare man who is able thus to combine being and doing unites in himself the best features of both Sankhya and Yoga Schools. He is the practical idealist, in whom is the hope of the world.

THE COMING CRISIS

IN the *Saturday Evening Post* for November 1, 1930, is an article by Margaret Culkin Banning, entitled "Providing For the Future;" well worth reading in whole for the lights which it throws on the future of our civilization; lights in some cases more far-reaching, perhaps, than suspected by the author.

With one phase particularly, inclusive of the others, we propose to deal. Miss Banning consulted a variant number of persons as to their chief desire in life. They were rich and poor, male and female, widely different in circumstances and temperament. *Their universal desire, their unattainable object, was mere security.* Not travel, vast power or riches; not romance. *Just security.* And the rich panted for this as avidly as the poor. Miss Banning's comment is noteworthy:

> It almost seems as if this generation had been badly frightened somewhere along the line. Not frightened only by the usual terrors of poverty and ill health and death but by something that even affects people who have never known any of these things at close range.

Many of the things that produce this fright—aptly called "civilization shock" by some—are visible enough on the surface. The progress of invention, whose effect in throwing men out of work has been absorbed and disguised during the past hundred years by the gap between need and supply which formerly existed, is beginning to have its due effect, now that the needs are reaching fulfilment. For a long time past few workmen have been exempt from the daily menace of being uprooted by some new invention or process overnight; a thing which has happened to them frequently. And if in the past they have mostly been soon absorbed—by some other new process—a resource fast coming to an end—it is a situation which cannot make for happy and peaceful living, for normal home and family life, or in fact for anything but a precarious existence of excitement and uncertainty.

And the capitalist himself suffers, sometimes even more because of the range of his responsibilities, from the same thing. He has to be constantly alert to save his business from being destroyed by some new and cheaper product, a realignment of transportation bringing fresh competitors into his field, or some unexpected and formidable combination of rivals underselling him, shutting off his supplies at their source, cozening his market, or "racketeering" him by devices which most people think confined to the pages of

romantic novels. A true history of things done in the name of business would read like the machinations of the commercial states of medieval Italy; none the less so that the plotters in surface cordiality face one another over luncheon club tables and the like, many a one hating the seeming necessity in his heart but driven to it as he thinks despite his will. Add to this the prostration at the feet of organized crime in some of our great cities.

Art is debased to the constant incitation of debilitating emotions, complicated with the subtle mental and moral illnesses of spiritual inward friction—for at bottom we nearly all know better than to succumb to these degrading lures. The rush, hurry, and confusion of mechanical living wears the nerves and generates irritations which cause us to react upon one another in ever-widening vicious circles. Social ambition causes too many wives to harry onward ever more drastically their harassed husbands, whose irritations react upon their business and their employees in still other self-propagating vicious circles. Add to this the universal uncertainty created by the recurrence of business cycles, which in turn are caused simply by unmeasured greed during favorable times.

Further than this are the many purely physical traits of modern life which wreck brain cells, fray out nerves and weaken the whole system. Incessant noise which haunts us even in our uneasy sleep; contaminations of the air which we breathe—city air has been called "simply aerial sewage" by an expert; the constant strain of dodging in fast-moving transportation; lack of pure sunlight, lack of natural exercise, lack of peace and rest internal or external; worry over physical ills, produced by medical propaganda, and precisely productive of the ills feared—what wonder that we are mentally, morally, and physically a sick race, and that the universal strain, drive, rush and uncertainty has caused this generation to become "badly frightened somewhere along the line?" It would be a miracle were it otherwise.

If anything in the world is an index of the success or failure of a social organization, it should be the actuary figures on insanity, suicide, and crime. The tale of us told by this index is brief, grim, and conclusive. There is no sense in bemusing ourselves with the idea that things will right themselves "somehow." Things do not right themselves "somehow." They right themselves either by karmic destructions of whatever scope is necessary, or by intelligent action taken from the basis of lessons learned. Let us then take stock of whether we have among us those capable of learning and of action upon that learning.

To evaluate the possibilities of salvation we have to come to a conclusion as to basic causes of damnation, judging the intelligence and the good faith of those who would right matters by their ability to see causes.

They are known and visible to every true Theosophist, and were long ago described and predicted by the Teachers. In fact there is but one, and it is the contemporary complete surrender to the tinkling lures of matter by the populace as a whole; it has forgotten the joys of mental and spiritual life to the extent that it finds itself in well-nigh hopeless atrophy of the faculties necessary, not merely to enjoy that life, but even to perceive its existence. It is this basic misbalance in the seven-fold nature of man which has produced a fever now grown well-nigh incurable except by death.

Very well; how many see it? There are now some; in fact there are many more than suspected; many more than dare at the present time express their true views, though there is a vast latent protest merely awaiting a fearless leader with the power to act. Discontent is the harbinger of wisdom; it also is the harbinger of revolution peaceful or violent, wise or unwise, gradual or sudden.

It would be most startling to give the character, the financial, political, and social standing of some who have been heard to express bitter resentment at this condition of things which they themselves have been instrumental in bringing about. There are predictions of nearing changes, and a desire therefor at any cost; even reaching what has been made a capital crime in some quarters of this country—a leaning toward communism as the lesser of two evils. Day by day recruits *from every walk of life* are added to the ranks of discontent. In this lies the seed of a great hope, and the possibility of the most peculiar revolution the world has ever seen, a revolution from above down or a revolution by common consent. If either of these take place, there will be violence and misery only in local turmoils.

But this is not all that is needed. If some new and temporarily effective method of handling matters so as to obviate the gross miseries of the present is the best that can be accomplished, it will only result at best in somnolence and at worst in greater vices than the present. It is also possible that a reverse cycle of philosophy might set in, resulting in a rush to the realm of "spiritual" things, so-called; in which case charlatans and tricksters will enjoy a harvest compared with which the present rich emoluments will be mere gleanings. It may be complicated by a false asceticism; the number of business men and prominent figures who nowadays arrange

their affairs for a complete escape from civilization has grown so great that they have received a special name—"escapists."

Revolution may be left to those who can best get practice in courage and altruism thereby, and who are also karmically responsible for that which they must remedy. The duty of the Theosophist will be to render such help as he can by taking advantage of the changing currents so that the unchanging philosophy may as fast as possible ameliorate the whole order of things, new or old, by ameliorating the minds of men. After revolution, peaceful or violent, soon or far off, there may be times when men will listen more than heretofore, being chastened.

Certainly before any Messenger of 1975 can appear publicly, there *has* to be a change in the race-mind such as can be brought about by no physical oversetting, no merely mental recasting. If the Messenger were to appear now, *demonstrating* the truths of Theosophy as it is promised they will be demonstrated, he would merely succeed in inaugurating a reign of superstition and intolerance which would sink civilization with more celerity than ever the lost continent subsided below the bloody waters of the Atlantic. All that saves mankind now from the clutches of the pretender, the spiritual faker, the Black Adept is, on the one side, the fact that even the most credulous has hidden doubts which usually prevent him from "going the limit" at the hands of his "guru"; and on the other, the total disbelief of the mass in anything but matter.

Since it is the living Theosophists who are building the foundations for whatever new spiritual order is to be brought about—and before a Messenger can appear *publicly* one *must* come about—it is in their hands that the whole future of the Third Section of the Movement lies. What, it may be asked, can the poor laborer, the harassed clerk, the struggling merchant do to accomplish such mighty ends? Simple enough; he can do what he can and he can keep doing it all the time. The forces that he thus uses are not measurable by material standards and the power of an invisible example is not manifest to the public eye. Neither is the ether—but all light and life depend on it.

IDENTITY

"The fundamental identity of all Souls is the fact; the *realization* of that fact is the object of the pilgrimage through the Cycle of Incarnation."—THEOSOPHY, Sept., 1930, p. 490.

"If through the Hall of Wisdom thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness that weans thee from the rest."
—*The Voice of the Silence.*

FACED repeatedly by the statement of the fundamental identity of all souls with the universal over-soul, the student sooner or later begins to seek a realization of that statement. How is he to realize it? Perhaps it appeals first to emotional appreciation. He vaguely conjures up dreams of a world brotherhood, and trailing the proverbial clouds of glory, he soars in roseate dreams to the millennium when

—man to man, the world o'er,
Shall brothers be for a' that!

He contemplates, a bit fatuously perhaps, all and sundry from street-sweeper to millionaire, and speculates with a beatific warmth that all are brothers under the skin, all the sons of one sweet mother.

The awakening is apt to be rude. He finds himself still engaging in family differences, still decidedly irritated by the mannerisms brought to light by a too close proximity of those same brothers. Fundamental identity may be a truth, but our brothers get on our nerves. Finding the sailing infelicitous, the student renounces the emotional tack. He then brings the cold light of reason to play in his search for identity.

He tries to assure himself that all the passersby whom he meets in the world's markets have a fundamental identity with himself, but reason objects. Men are *not* born free and equal. This one is brilliantly intellectual, but has a sharp, discontented nature. That man with massive physique, thick lips, and dull, uncomprehending eyes, who works with his hands, going from day to day eating and working, little better seeming than an animal—is *he* a brother? And the stooped, worn woman with the questioning fear in her eyes, haunted by the dread of being unable to support her family, is she a sister? What unites him to the care-free lad lounging nonchalantly through the university enjoying a minimum of study, and a maximum of "dates," drinks, and good times? Or what bond ties him to the sensualist who lives to satisfy his

physical passions? Reason says that they are not akin; they are not his brothers.

The student must then renounce what reason says, or his senses dictate. Those outer aspects, seemingly so real, only wean him from the rest, and make identity seem far, far away. Then perhaps he remembers to have seen in the eye of another, an uninteresting enough seeming person ordinarily, a gleam of power, of spirit shining dimly or momentarily through the drab physical garments when that other seemed to transcend his daily pettiness. The student remembers the vague feeling he had that there were unknown depths, hitherto unsuspected, certainly not sounded, in the nature of that other, and he thought with a startled feeling (all too soon forgotten, alas!) that there must be more to Jones than he suspected. What accounts for that fleeting feeling of fundamental understanding? He is born, and lives, and will die, the student realizes; he too laughs and weeps, strutting and fretting his little time upon the stage of life before he grows silent. He is a human being! And there you have a touch of identity. What is that man Jones in reality? Not his body, not his mind, his handful of talents, his inhibitions and weaknesses, his characteristic personal traits that make others love or despise him—what? Why does he exist; what causes those things of body, mind, and personality to appear?

Who is it, deep within, asking that question? It is that which remains changeless through changes of body, and of ideas; that within him which shall endure forever. It is Soul which asks the question. What is the answer? Says *The Ocean of Theosophy*, page 2:

> That man possesses an immortal soul is the common belief of humanity; to this Theosophy adds that he is a soul; and further that all nature is sentient, that the vast array of objects and men are not mere collections of atoms fortuitously thrown together and thus without law evolving law, but down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole. And just as the ancients taught, so does Theosophy; that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience.

The quest for oneness is not found in a day, nor years. It is the object of the pilgrimage through this Cycle of Incarnation, this Cycle of Necessity, the object of cycles and incarnations to come, but the student has made a beginning; he must work onward from that.

SCIENCE AND THE SECRET DOCTRINE

XXVI

*(Part II)**

DR. OSBORN then turns to embryology, but to find the same story unfold.

> Fifty-eight years of incessant zoological and comparative anatomical research have been focused upon the anatomy and embryology of the apes and man to find out the bearing of the recapitulation or biogenetic principle of Haeckel on the ancestral Tertiary hands and feet of men. Recently Morton (1927), Schultze (1925-29), Straus (1927), Gregory (1925-29), Hrdlicka (1928), have devoted special memoirs to this problem, Straus summing up in the paraphrased words: The foot of embryonic man is of a structure unfitted for an upright terrestial existence. It is in most characters not unlike that of an adult gorilla, although in some respects even more primitive than that of the largest anthropoid apes. The chief point of embryonic resemblance is in what Darwin termed "the prehensile big toe," but the paleontologist Matthew (1928) has pointed out that all primitive Eocene mammals, both arboreal and terrestrial, had the big toe well set apart from the others. This stronghold of "prehensile big toe" evidence, therefore, carries man far back of the specialized anthropoid ape big-toe stage and tends to sustain the "dawn man" contention that even the embryonic foot of man may date back to the more remote Upper Eocene time.
>
> This contention is even more strongly borne out by the embryonic human hand, in which there is no evidence whatever of having passed through an anthropoid ape limb-grasping stage. While the newest analysis of the embryonic hind limbs may leave us in doubt as to a possible case of reversed evolution from the Miocene ape leg to the human stage, the human hand and the human brain, especially in the light of *Eoanthropus* discoveries, seem to dissipate some of the doubts raised by the feet and strengthen the new "dawn man" hypothesis of a very remote separation of our running and tool-making ancestors of the plateaus and savannas from the same great stock (Anthropoidea) which independently gave rise to the tree-loving anthropoids of the tropics.

Dr. Arthur Rendle Short,[1] former Hunterian Professor of the Royal College of Surgeons, remarks that:

> Ape's blood is so dissimilar to man's that transfusion would be madness;
>
> The Law of Recapitulation is incompatible with man's descent from an ape;

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*Concluded from January issue.—EDS.

[1] *Manchester Guardian Weekly.*

Deformities commonly found in man do not indicate "throw-backs" to simian ancestry; and

The theory of the gradual evolution of the human brain must lead to the dubious conclusion that the improver is always more intelligent than the originator.

On which subject the *Secret Doctrine* says:

Strangely enough, it is from the most scientific of these authorities that the most unscientific of all the theories upon the subject of the origin of man has hitherto emanated. This is so evident, that the hour is rapidly approaching when the current teaching about the descent of man from an Ape-like mammal will be regarded with less respect than the formation of Adam out of clay . . . For—

"It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is in inverse order to his own . . . Consequently, in accordance with these principles, *man cannot be considered as the descendant of any simian type whatever.*" (De Quatrefages, "The Human Species."). (Footnote). The respective developments of the human and Simian brains are referred to. "In the ape the temporo-spheroidal convolutions, which form the middle lobe, make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, the frontal convolutions are, on the contrary, the first to appear, and those of the middle lobe are formed later."

Lucae's argument *versus* the Ape-theory, based on the different flexures of the bones constituting the axis of the skull in the cases of Man and the Anthropoids, is fairly discussed by Schmidt (*"Doctrine of Descent and Darwinism,"* p. 290). He admits that *"the ape as he grows becomes more bestial; man . . . more human."* . . . The writer evidently is not a little disquieted at the argument. He assures us that it upsets any possibility of the present apes having been the progenitors of mankind. But does it not also negative the bare possibility of the man and anthropoid having had a common—though, so far, an absolutely theoretical—ancestor. (*S.D. II,* 646).

Dr. Osborn thus summarizes the present state of things.

. . . So great has been the force of nearly unanimous adherence to the Lamarck-Darwin hypothesis that it has gained world-wide acceptance even among the most intelligent scientists, as may be seen in passages in two outstanding works of the present decade, Eddington's "The Nature of the Physical World" (1928) and Jeans's "The Universe Around us" (1929). A parallel instance of the world-wide assumption of a working hypothesis is that of Lamarck's hypothesis of the inheritance of acquired characters as the prime cause of evolution. Although never demonstrated, the Lamarckian hypothesis was universally accepted until Weismann gave it a death blow in 1880. Such may be the fate of the "ape-man" hypothesis. . . .

> Does not this unbiased survey of recent discoveries in archeology, human and comparative paleontology and human and comparative anatomy, compel us to reconsider the classic Darwin-Lamarck hypothesis and to substitute a new hypothesis? *The new hypothesis carries us into a geologic antiquity hitherto undreamt of. Anthropology is forced to share with chemistry and physics entirely new notions of space and time. To my mind the human brain is the most marvelous and mysterious object in the whole universe and no geologic period seems too long to allow for its natural evolution.* (Italics ours).

Is it then, far for science to go to see that man, as taught by the *Secret Doctrine,* was the *first* and not the latest mammal; and that the apes are *his* descendants, and not the reverse? We think not; and we think moreover that the process of vision may be *fortuitously* aided. Confesses Osborn:

> I was myself rather suddenly converted to the opposite "dawn-man" hypothesis in a roundabout manner. When in 1919 after years of search the American Museum discovered in Middle Pliocene time the complete skeleton of a horse, named *Pliohippus leidyanus,* a perfect horse in all except name and perhaps color, the bearing of this case of precocious adaption on human descent flashed across my mind, and before a meeting of the National Academy of Sciences I predicted that the greatest surprise in store for twentieth-century science would be in the discovery of a large-brained Tertiary man! This anatomical prophecy has unexpectedly been confirmed by recent paleontologic evidence that *Eoanthropus,* the "dawn-man" of Sussex, is of Upper Pliocene or Tertiary age.

And what said H. P. Blavatsky now nearly 50 years ago?

> The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (*S.D.* I, 611-12).

This process of unseen aid to the deserving, we think, did not end with 1898, nor yet with 1929-30.

THE PATH OF VIRTUE

IN the Theosophical teachings of every era down the ages, the practice of Virtue has been insisted upon. Like a golden thread upon which are strung many crystals, the thread of Virtue is seen to run through the periodic presentations of Theosophy and to characterize them. But by Virtue is not meant merely abstinence from vice—outward morality. It is selfless *action* for the good of all others, which, naturally, cannot and does not exclude ourselves. It is the expression of the highest excellence of which the units of Human-kind are capable, and which is inherent in every human heart.

The Voice of the Silence—that gem of devotional books—speaks of "the *Secret* PATH, selected by the Buddhas of Perfection" and the two first steps on that path are given. *To live to benefit mankind* is the first step. *To practice the six glorious virtues* is the second. In the first step is provided the motive and the object for the execution of the second, else the practice of the virtues would prove fruitless as a bubble that is blown but to burst, and as hollow.

The synthetic nature of Theosophy is continually borne in upon us. In order to understand the Teachings, said H. P. Blavatsky, it is "absolutely necessary" to gain a clear comprehension of the Three Fundamental Propositions which underlie and pervade the entire system of thought. And before long we learn that to gain that clear comprehension it is "absolutely necessary" *to practice the six glorious virtues.* The *application* of the Three Fundamental Propositions in every day life and the *practice* of the virtues are not two different things; they are not even complementary; they are *identical.*

But soon as we set about earnestly to tread that "Secret PATH" we realize something of the truth in the statement by Hesiod: "Before Virtue the immortal Gods have put the sweat of man's brow; and long and steep is the way of it, and rugged at the first." Difficulties arise. And one of the greatest difficulties arises out of the popular belief that things "happen" to us from outside ourselves. It may be through mere chance or by the immutable decree of an impossible he-god, but they just "happen." This monster-belief is the own child of Sectarianism and Materialism. Imbued with this hideous belief and meeting it on every hand, we tend to impose the virtues on ourselves from outside instead of unfolding them from within.

Suppose, for example: we have started out to our day's work with a cheerful countenance; the mind, with its natural tendency to fly from one thing to another, is under control. Our plans for the day are well-laid and we purpose working "as those work who are ambitious" and yet taking no thought for the fruits of action—knowing full-well that under Law results will naturally follow. The mercury is rising—but what of that? We know that heat and cold are bodily sensations; the Soul is the experiencer of both but is not affected by either. We are at peace with the world. What a feeling of satisfaction in the thought! *We* are at peace with the world. Are we? Waiting for the tram is a commonplace experience and we are surprised that an unexpected delay finds us pacing back and forth anxiously. Loud and clear, within the depths of our consciousness, rings forth "Kshanti, patience sweet, that nought can ruffle"—a veritable message from the gods. We seize on it as the warrior on his weapon in the presence of the enemy; we repeat the mantramic phrase, and the mind dwelling on it becomes quickly charged with the quality peculiar to it—its balancing-power restores our equilibrium. But the tram has not yet arrived. What of it, we think, in the moment or two of inner calm. Then losing ourselves in high-flown thoughts, we rejoice at the fortunate Karma which is ours in having the Rules for living the Theosophic life, able to check ourselves before we fall under the dominance of the lower passions and desires. And almost at once, through the association of ideas, we are overcast at thought of how easily we yield to their insidious sway, as a straw to the play of the wind. Already, unaware, and while seeming to philosophize about the lower passions—the pairs of opposites of whatever ilk, we are in their power. Again comes "Kshanti, patience sweet, that nought can ruffle" but, somehow, it seems far away, cold and stern. When the inner calm is lost hold of—off our balance—though we were surrounded by the chorus of all the gods in the universe, our ears are deaf as dead men's ears.

There is no need to carry the example further. Our well-laid plans may not materialize, or, we may be subjected to continual interruptions while trying to carry them forward. The commonplaces are our tests and teachers. In the midst of our natural duties, the calmness which is at the unmoving Center—the Real which we are, must be achieved. The path of Virtue leads to the goal of achievement. "The branches of a tree are shaken by the wind; the trunk remains unmoved."

The first Fundamental Proposition posits "an Omnipresent,

Eternal, Boundless, and Immutable PRINCIPLE" which is the Root and Container of ALL. It is the Source of all beings, of whatever grade of intelligence—the undeniable fact of Universal Brotherhood. The *practice* of the first of the six glorious virtues, "Charity and love immortal" is the application of this Fundamental.

The second Fundamental Proposition is a statement of the Universal Law of Harmony, eternally adjusting effects to their natural causes—restoring the disturbed equilibrium at every point in the universe. The *practice* of the second of the six glorious virtues, "Harmony in word and act" is the recognition and *application* of this Fundamental.

The third Fundamental Proposition teaches the fact of Universal Evolution. All beings—identical in essence—are in process of growth. Happily for us, we are not alone, much as our actions belie the fact. And, moreover, we are where we are because we put ourselves there through selfish actions in the past life and lives.

The *practice* of the third of the six glorious virtues, "Kshanti, patience sweet, that nought can ruffle"—or, as Robert Crosbie interpreted patience, *consideration for others*—is the *application* of the third Fundamental Proposition.

As we persist in the *application* of the Fundamentals, there springs up within the knowledge which is "absolutely necessary" for the deeper realization of those *same* Truths, an ever-widening circle of knowingness, until, as is the condition of the Masters of Wisdom, the Universe grows "I". So also: persistence in the *practice* of the first three virtues *is* the fourth, "Indifference to pleasure and to pain, illusion conquered, truth alone perceived." And when we have in some degree conquered illusion so that the Reality underlying all things is perceived, there wells up in the human heart the "dauntless energy that fights its way to the supernal Truth, out of the mire of lies terrestrial." And so on.

The virtues are inseparable, as the Three Fundamental Propositions are inseparable. The perfection of any Virtue necessarily includes all the others.

The ABC of pure Theosophy is incomprehensible until the Path of Virtue is entered upon. So has it been all down the ages. One of the Masters behind the expression of the Theosophical Movement inaugurated in 1875, wrote: "Our chief aim is to deliver humanity of this nightmare (the God of the Theologians), to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery."

EVOLUTION AND RETROGRESSION

WHETHER, after attaining a certain stage in the progressive march of evolution, it is possible to go back to a lower state, is a question often propounded by students of Theosophy. As the world of manifestation is pervaded by duality—light and darkness being its eternal ways—so progression, too, must have its opposite, retrogression. As light can only be apprehended because of its shadow—darkness; just so, retrogression has no independent validity and represents only the passing shadows cast by the Eternal Sparks in their cyclic journeyings to Perfection. These Eternal Sparks or Self-Existent Units are the Monads around which revolves the whole drama of evolution. Collectively they constitute the ONE LIFE, which taken in its *Unity* and *Wholeness* manifests ever in an *ascending* and unbroken series of Expressions. The Law of Evolution is a *forward-propelling* one, the impulse being always from above and from within. Masters open, not only the Grand Cycle, known as a Day of Brahmâ; but they open also all the intermediate and minor cycles within the Greater one. The Sanscrit word for a period of manifestation, *manvantara,* or *manu-antara,* means, "between two Manus" or Men. It is self-conscious and self-directing intelligence, which plans, impels, guides and protects all the grades of life evolving within its sphere. It is this which makes permanent and final retrogression in Nature unthinkable and impossible. Nature is her own Nemesis and those who violate her inherent harmony are sooner or later crushed by the very forces they have themselves evoked. Even if we take that most persistent and long-lived type of retrogressed entity—the Brother of the Shadow—it is taught that his consciousness can never bridge a period of general dissolution or *pralaya;* but that at the end of the cycle the "light" of such an one goes out forever, the disorganized elements of his being finding their way back to the ocean of primordial matter, whence begins again the long, up-hill climb to states once reached and lost, and beyond—if the tragic mistakes of the past are not repeated.

The Mahatma is the Crown of Evolution and represents the heights of progression in a particular cycle; the *dugpa* is the crown of retrogression and represents the depth to which life can sink. The vast majority of Mankind hover between these two extremes, attracted by turns to one or the other and so lining up alternately with the progressive and the retrogressive powers in Nature. All

the tragedies of life are the result of this attempt to serve two Masters—the White and the Black. "The Self of Matter and the SELF of the Spirit can never meet," and all the evil that afflicts humanity is due to attempts to reconcile these irreconcilables.

Man, teaches Theosophy, is his own Savior and his own Destroyer, just because he is Man—a Thinker, with the power of choice. In Man meet and mingle every element, every power and every principle in the entire Kosmos, and this, combined with his power of choice, causes him to exert either an upward or a downward pull on the rest of Nature; that is, that part of Nature not yet capable of choosing on its own account. Man is the connecting link between Heaven and Earth, having descended from the Spheres of Knowledge and Unity, that through his aid Nature may not fail. Once immersed in the realm of separative existence, Man's pure white light is colored; his thinking principle bifurcates and what was before One is now dual. Manas or Mind, besides its own inherent higher aspect, assumes a lower one as well, upon physical embodiment. These aspects form the bases of two natures in incarnated Man, the higher or divine and the lower or animal, which are engaged in a mortal conflict for supremacy.

As long as Man is conscious of the conflict within himself, he is safe—for such consciousness is in itself a recognition of and aspiration towards his Higher and True Self. The danger lies in losing sight of the battle altogether, and when that stage is reached, man is well on the road of retrogression—not only those who have succumbed to the quality of *tamas,* become wholly indifferent and fallen by the wayside; but also the one who has permitted himself to become a mere intellectual being filled with pride and a sense of personal power and sufficiency. Man's greatest danger does not come so much from the cruder and animalistic aspects of Kama-manas; it lies rather in the cold-blooded cultivation and exercise of the intellectual faculties, divorced from the saving grace of divine compassion. When so divorced, the intellect is capable of causing the perpetration of the foulest deeds, pleading self-justification, or pretending altruistic motives, which is the mark of *dugpaship.* The path of renunciation is one of self-sacrifice and an absolute resignation to and reliance upon the *impersonal* Law. "Our duty," writes H.P.B. in *The Key to Theosophy,* "is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others,* and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without

depriving some one else of it." No one with this idea of duty can ever fall a prey to that self-sufficient intellectualism which blights all it contacts and is finally its own undoing. It is this which has been the downfall of every civilization of the past—that past extending far beyond the period of which *our* history has records.

The records of the *Secret Doctrine* treat of the history of the Fourth Root Race—The Atlanteans; and they tell how, over a million years ago, our planet witnessed a civilization, which for its scientific, materialistic and intellectual glory remains unsurpassed to this day. But concerning this civilization, the *Secret Doctrine* goes on to say:

> What was the religion of the Third and Fourth Races? In the common acceptance of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans. . . .
>
> It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes—hence the first-begotten and humanly-born mortals—who became the first "Sacrificers" to the *god of matter*. They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into *self-worship,* thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma and form. . . .
>
> Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. Pp. 272-273. Vol. II.

Are not these statements worthy of one's deepest thought, in view of the well-known fate of the Atlanteans? It is the teaching of Theosophy that another separation into the righteous and the unrighteous will take place in the middle of the Fifth Round and that this separation will be of a much more serious character as it will seal the fate of all the Egos for the remainder of the Day of Brahmâ. The Atlanteans came back; *we* are they; and our boasted civilization is but a repetition of Atlantanism, although on a higher spiral, let us hope. Writes, Mr. Judge on page 59 of *The Ocean of Theosophy:* "At the present day *Manas* is not fully active in the race, as Desire still is uppermost. In the next cycle of the human period *Manas* will be fully active and developed in the entire race. Hence the people of the earth have not yet come to the point of making a conscious choice . . . to right or left, the one leading to complete and conscious union with *Atma,* the other to annihilation of those beings who prefer that path." This moment of choice in the middle of the next, the Fifth Round, depends upon the choices we are making every day, NOW. Unless we prepare *now,* we shall not be able to join the "Sons of Light" then, and we shall have lost our chances until some new and far distant dawn.

Retrogression relates to the element of TIME. Ultimately the most retarded life must start cycling forward and onward; but Man, being free to choose, procrastinates over and over again and thus rejects oft-repeated and golden opportunities of reaching the goal of Spiritual Perfection. Procrastination *is* retrogression and *vice versâ.* Is it not a common thing to hear Theosophists remark that, "if not in this life, then in the next?" Thus they keep putting off from life to life, until lives lengthen into cycles, and at crucial periods they will find themselves incapable of proceeding onward. Every period of manifestation is timed so as to bring to fruition a certain amount of progress for all classes of evolving units. If one does not set up causes which handicap and retard his steady onward movement, he will not find the periods too short nor the race too swift. But if affinities of a downward tendency are developed, they will naturally act as impediments and make progress slow and difficult. Man is then "checked by his Karma" and has to overcome dwellers on the threshold, past affinities—not easily to be brushed aside. Before one can make unimpeded progress, all Karmic debts must be paid to the uttermost farthing, for until paid they act as retrogressive factors, haunting with their memories of an unrighted past.

The *Secret Doctrine* shows that the Human Race before its fall

into matter felt itself one with the Universal Deity, and that later man externalized the Divine Principle, anthropomorphism being the resultant, soon giving rise to self-worship, or the apotheosis of the intellect and materialistic outlook on Kosmos. This is probably the meaning of the story in *Genesis* of the Building of the Tower of Babel. Having lost his "Third" or Spiritual Eye, man fell back on his ascending intellect; and no longer having the direct and certain Knowledge of his Divinity, he objectivized His Higher Self and worshipped it as a personal outside deity. To further compensate himself for his loss, he built up such knowledge as his now sharpened mind was able to evolve and devise. Thus we have on the one hand the rise of many sects and creeds; and on the other hand the rise of many systems of thought, of philosophies and of sciences with their endless theories, speculations and hypotheses. In spite of Man's growing helplessness before what have *now* become the *mysteries of life,* he is overcome with pride in his materialistic accomplishments and is confident that his brain intellectuality will wrest from Nature her secrets. But long before he is able to complete his Tower of Babel he finds himself in the midst of a confusion of tongues. Men no longer speak One language but each has a theory, a god, an explanation and a system of his own, and each seeks converts and followers of his particular god or system—our racial inheritance from the days of Atlantis, a Dweller on the Threshold of such malignity and power that few there be who have the courage to disavow him once and for all. Yet man must remain a retrogressed being unless he boldly recognizes that the only God there is is his own Higher Self and that Truth was, is and always will be the ONE and Immutable. With such a recognition persistently maintained and lived, Man will gradually regain the use of his "Third Eye," the eye which *embraces* ETERNITY. *(S.D.* II, 299 footnote).

The "Third Eye" and its loss is closely connected with the retrogressed condition of Mankind today, as is indicated by the following extract from the *Secret Doctrine* (Vol. II, 302).

> The "eye of Siva" did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its powers. But such was the law of Evolution, and it was, in strict accuracy, no FALL. The sin was not in using those newly-developed powers, but in *misusing* them; in making of the tabernacle, designed to contain a god, the

> fane of every *spiritual* iniquity. And if we say "sin" it is merely that everyone should understand our meaning; as the term *Karma* would be the right one to use in this case; while the reader who would feel perplexed at the use of the term "spiritual" instead of "physical" iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the *psychic,* if not of the "Spiritual man." While in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the "Master" principle in man, in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads.

Herein is formulated the principle of retrogression in evolution, by pointing out that when divine powers are made the handmaidens of the physiological and psychic passions instead of the reverse—man's spiritual vision remains unborn. In the normal movement of evolution the spiritual is always in the lead; when Man inverts this process and drags down the spiritual and impresses it to the services of personal gratification and selfishness, he is on the road—downward.

The above extracts from the *Secret Doctrine* deal with a remote and prehistoric past and the lessons which the fate of Atlantis holds for us. Forecasting the future, H. P. Blavatsky says:

> Thus it is the mankind of the New world — one by far the senior of our Old one, a fact men had also forgotten — of *Pâtâla* (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups — the failures of nature — will, like some individual men, vanish from the human family without even leaving a trace behind. (*S. D.* II, 446).

Two paths—the right, leading to glorious adeptship, and the left, leading to exit from the human family "without even leaving a trace behind"—are before all men. Knowing the factors involved, let each one choose whom and what he will serve. The chief retardative factors in the way of the upward unfoldment of

man's divine potentialities have been briefly set forth. One has but to look around him in the world of to-day, to see every one of these retrogressive elements to the fore. They reign unchallenged in the hearts of the majority and their champions occupy the seats of the mighty. They are the leaders of anthropomorphism and materialism — twin progeny of soulless mankind. When one considers how few are they lined up on the other side fighting against materialism in all its aspects — he is almost ready to give up in despair; until he remembers that a given amount of energy expended on the spiritual plane is productive of vastly greater results than the same amount of energy expended on the material plane. The power of all humanity is only a mere aspect of the power of one Mahatma. So a concentrated resolution in line with the major impulse of evolution gathers tremendous power as it rolls onward along the crests of cycles. The purpose of a Manvantara would be fulfilled if only *one* of the evolving units attained Mahatmaship, since such attainment would vouchsafe a re-evolution on a higher spiral. And so the determined efforts of a saving remnant form a nucleus around and from which will grow the Universal Brotherhood of a New Order of Ages.

FROM A STUDENT'S NOTEBOOK

He was frequently emphatic that the very essence of Theosophic practice was for each to do his own thinking, choosing, deciding, learning—thus gaining self-reliance. Which is quite true. He was likewise emphatic in correcting others, as to speech, tone, thought, attitude, act. Which is not quite so true—to Theosophic practice! Hence the constant boiling pressure in his nature. Who *is* "he"? Anybody can answer—any student who applies the age-old teaching and who owns a mirror, if he will but stand before it! So it has ever been, the Teacher says, and so will it ever be—until "to the Permanent is sacrificed the Mutable."

YOUTH-COMPANIONS' FORUM

HOW *can we feel certain that Reincarnation is true?*

This is really a funny question, because it is like asking how we can feel *certain* about anything. We feel certain about anything because there is something inside of us which just knows, and which says "this is so." One who is sick feels certain that he *is* sick, although he may not know just what, or how, or why it is that he is sick—or happy, or rich or poor, or big or little. Everyone feels certain that he *is,* no matter what happens, or whether he understands it or not, so why shouldn't everyone feel just as certain that he *was,* and that he *will be,* as that he is? Maybe people aren't certain because they don't *think* about it that way, or have been taught differently, or have never thought of themselves except as a body, or have never looked around them to see what is going on all the time everywhere in everything and everybody. Or maybe it is because they don't remember their past. But, they don't remember their birth either, and lots of other things that are true; and we don't remember where we were or what we did, or what other kind of a body we must have been in when we were asleep.

If we look outside we can see that all bodies are changing all the time, but the matter of which our bodies are made keeps on being matter just the same, and the smaller forms of matter in our bodies that we call cells and molecules keep right on reincarnating in our bodies and in other bodies. *They* don't die as our bodies do, but pass through hundreds and thousands of bodies. If cells and molecules reincarnate, wouldn't it be absurd if we do *not*—who in our bodies give them an opportunity to reincarnate? And if we look inside at our minds we can see that ideas keep coming and going, so that our minds are changing all the time, but these ideas can and do travel from mind to mind, and so are reincarnating over and over. But, we who hold those ideas are more permanent than the ideas. Wouldn't *we* reincarnate just as naturally as they do? So if we studied matter and its changes outside, and mind and its changes inside, we would *see* Reincarnation going on, even if *we* didn't understand or remember the fact. And then, we would come to see that *we* are not our bodies and not our minds, though we live in them and use them. *We* remain just the same, no matter how much the body changes, nor how much we change our mind. Then, maybe, we would look into our Self and see our Self, and not the

body or the mind, as the one that reincarnates. Perhaps, whoever does that will "change his mind" about Reincarnation, and feel certain for himself that it is true.

What caused the visions to come before Buddha during his temptations under the Bodhi tree?

They must have come to him under Law, the same as everything else comes, no matter to whom, or when, or how they come. Everything that happens to anyone at any time is something that he sees, and so is "a vision" to him. It may come from outside, just as Buddha had the vision of himself as a King's son, as a man with a wife and baby, as a beggar, a wanderer, a searcher for the cause of sorrow. But when Buddha began to search within himself for the cause of sorrow, then the memories of former lives lived by himself and other men must have begun to take shape before him in his "mind's eye." All the beautiful things and beings that had once attracted him, that he had loved, and that had filled his imagination and his thoughts, became as real before him, as the same things appear when one is dreaming. But Buddha had already learned that every beautiful thing in life is really the cause of sorrow, because in time either we lose them or they fade away, and so, although everything he had ever loved appeared before him, just as attractive as when it had bewitched him before, this time it was no temptation, because knowledge had made him dead to mortal desires. So, too, the things he had hated and feared before, no longer had the power to make him afraid. The visions must have come to him for the same reason, as at the time of human death the departing Soul sees in a vision the whole of the life just lived —that he might know the truth about himself and all men, in order to fulfill his mission.

Couldn't the Masters have used Joan of Arc, and wasn't that the cause of her visions?

Why not? The very first chapter in *The Ocean of Theosophy* shows that the Masters are our elder brothers and that they try in every way to help us in our true progress. So they must help every one who really desires to seek to render gentle service to all that lives. But as they do not live among us now as they once did, they can only help us indirectly by teaching us how to live. That is why they gave us Theosophy through Madame Blavatsky and Mr. Judge, whom they must have helped directly. But they must help directly many men and women, in different ways according to the nature of the people generally, and especially in accordance with the nature of the one they influence. Joan of Arc was very igno-

rant and was a peasant, but she was very sensitive, and she loved her country and her King with all her heart, so the Masters *could* use her by showing her pictures of what she could do. Her love was so great, and she had such faith, that what another would get as thoughts and dreams were so real to her that she *saw* and *heard* what would most inspire and encourage her — just as a great artist or a great musician actually sees and hears what he longs to use for the good of others. She thought her visions and voices came from God and Angels and Saints, but that must have been only the form *she* gave them. What was real and good and true in them must have come from the Higher Self which is the same in us as in the Masters, but her Lower Self did not understand as the Masters do, so she took the voices and visions to be from Spirits instead of from living Men. We have good thoughts and visions too, but we don't always act on them, and so they do not seem as real to us as they did to Joan.

"Brotherhood All-the-Way-Through"

Fiery devotion to a Cause heats the nature and sends to the surface, for expression, whatever is in that nature of good or ill. Since all natures partake of and share in the common human nature of the day—and the race defects are plenty—there will appear much in others' expression to disturb us. So also will others find in our modes and tenses something difficult at times. Hence the ever-present need for brotherly consideration, for sympathy, for charity. If one is "hot for Theosophy" what matter the ephemeral boilings and an occasional spurt of live steam? A sincere fellow *worker* is after all a wonderful support and heartener in the aridity of human endeavor! Theosophy itself is a synthesizing philosophy. So will *work* for Theosophy, pure and simple, provide a true synthesizing process whereby real brotherhood all-the-way-through cometh to pass. Thus can the ebullitions of those "hot for Theosophy" ever be endured, by fellow Hotspurs!

EX ORIENTE LUX

THE interest of the West in the Orient is widespread, but, too often such interest is along the line of self-pride which enquires in what manner and to what extent is this or that country becoming Europeanized. All agree that this is an economic civilization, and yet repeat that man cannot live by bread alone. How many try to learn by what nourishment other than that of earning their daily bread by the sweat of the brow do millions of our fellow-men live in old Asia? Now and then one hears, "Light comes from the East," and having heard, forgets what is that light by which souls have lived in the Orient for many hundred centuries.

Ex Oriente Lux—has many meanings, ranging from the most obvious to be observed in the rising Sun, to the most occult, which, like other ideas of the Mysteries, cannot be put in words. Great and wonderful cultures have reared magnificent Empires and civilizations all over the East. Some of them are now dead, like that of ancient Babylonia, and yet who can say that that age-long influence is not at work today? Some have undergone a complete metamorphosis; for example, Japan—now thoroughly westernized, in other words, materialized and militarized. Some, like China, are undergoing a similar change. In India, where a very ancient culture continues to vivify the life of the peoples, a somewhat different phenomenon is taking place: more directly old cultural ideas and ideals are shaping the structure which is rising. Shintoism and Buddhism are only indirectly influencing Japan; the power of Lao Tzu and Confucius, as also that of the Buddhist patriarchs, is also *indirectly* manifesting itself in the new China; still less direct is the influence of old Iran visible in the affairs of modern Persia. But in India it is different. The pre-Aryan civilization of the Dravidians is still contributing its quota in making the India of tomorrow; the Vedic hymns and rituals, the Upanishadic metaphysics and philosophy, the Puranic Anthropology are likewise active; the Islamic cultural current, as the Avestaic through the Parsis, plays each its part. Thoughtful leaders and large numbers of Indians *directly* wish for a deliberate assimilation of the old cultures of Arya Varta, of Bharata Varasha, and other ancient lands.

Westerners—if sincere—are confronted with a double task in the wish to help the East, or be helped in return: (1) they should learn the real basis and nature of the old philosophies and ethics which are indirectly or directly influencing the Asia of our days;

(2) as an international cosmopolitanism is the vision of so many thoughtful philanthropists in Europe and America, they should endeavour to learn what can be assimilated from these old cultures and thereby draw closer to their Asiatic brethren.

Avoiding the danger of carnalizing and materializing the ancient truths on the one hand, and avoiding the pitfall of superstition created by the hordes of modern Asiatics on the other, there is still much in the East, and especially in India, that is noble and beautiful, and which the West does not possess. The soul-satisfying philosophy of the Aryans is needed in Europe and America.

Do What You Can

In regard to your question of confidence. Your words sound as if you had more real courage than you ever had. This confidence should not merely be the power to endure trials and suffering, but to *stand firmly and courageously through anything and everything.* To fall short of that would be a useless sacrifice for all, for slipping to the bottom means to do it all over again. *Now is the time to hold fast.* "Live while you can, and die *only when you must.*" For it is during life, and *then alone,* that the most and best can be done for your fellows in that life. No circumstances can arise that will deprive you of the power of assistance, if that is your inmost desire. For are you not greater than any circumstance? And are not all circumstances your field of battle? Therefore, arise, O Arjuna, and resolve to fight.

If one cannot do what he would like to do, he can always do what he can. No one can do more than this. And doing this, he does ALL. You see that clearly. So let us meet each moment and circumstance as it comes, putting all our energy into doing what should be done according to our best judgment at the moment, and *living* every moment free from doubt, fear, anxiety—joyful that we are alive, and that there is so much of life in us. Every possible circumstance has its Sattwic, Rajasic, and Tamasic quality, and as all experience affects only in accord with its metaphysical aspect, let us take the Sattwic of each and every one. Thus shall we live and get true learning out of living.

You remember what Jesus said: "Take no thought for the morrow what ye shall eat, nor wherewithal shall ye be clothed." This to his disciples, because reliance on the Law places no hindrance in the way of its free action. —ROBERT CROSBIE.

POSSESSED OR POSSESSING?

IN the eyes of the world, well-being seems synonymous with possessions, material, physical, mental, or social. Wealth provides opportunity for travel, culture, and education, plus comforts and luxuries peculiar to elegant home-life and fashionable social intercourse. Education affords scope for broad mental attainment and cultivation of talents. Hence acquirement of possessions constitutes the chief aim of the majority. The financier grinds for money; the student grinds for high marks and honors which he hopes shall bring fame and fortune; while the pseudo-psychologist and cultist grind out *affirmations* "impinging on the universal" for "wealth, health, and happiness."

Yet, in very truth, Man's needs are few and easily supplied, and the span of his life is short. Even could boons gained stay with him, soon must he flit and leave them. All, all in this world is fleeting and, of itself, vain. The "pretty maid" of nursery-rhyme lore, who modestly declared her face to be her fortune, would, perforce, discover twenty years later that Father Time's tracings had cancelled it all. The now cracked voice of the aged one gives no hint of its dulcet tones in the long ago. When was Death overawed and put to rout by erudition? Have riches and worldly influence ever withstood the "grim reaper"? No! he is no respecter of name, fame, or position; and the man laying claim to vast tracts of Mother Earth's surface requires no more ground for burial than does the one without an acre to his name. Fine raiment ultimately reaches the rag bag, and the fair skin that it covered must wither and fade. Wealth and wit, strength and beauty, flee with the years, their erstwhile "possessors" standing helpless before the changeless Law of change: *"All that begins in time must end in time."*

To whom are these facts not patent! Yet, rather than checking, thought of them seems to impel toward even more frantic effort to gain and hold possessions. Ask one engrossed in the struggle for riches just what he expects to profit—since not a cent of it can be taken with him—and the probable answer will be that getting must be accomplished "while the getting is good," inasmuch as life is short and he will be "a long time dead." It is the old story of mistaken identity. The real Possessor unrecognized, discrimination as to his interests is impossible. Consider the perspective of a man fancying himself to be, literally, a being of but one

day's duration. With tomorrow eliminated, nothing *could* count save things pertaining to today. Think of the restriction imposed upon purview and evaluation by this shrinking of a human being's scope of vision to a one-day scale of life! Yet, after all, would it be so very much more puerile than is the prevailing one-life basis of living, wherein Eternal Matters pass unnoted, or unheeded, while mind and heart are wholly occupied with the ephemeral?

On the other hand, let the Doctrines of Karma and Reincarnation be understood, bringing conviction of Individual continuity, and the entire standard of evaluation changes. For one thing, ownership, as an object, emerges as an absurdity; while *stewardship* is seen to be, self-evidently, in accord with the eternal purposes of being. Theosophy teaches that no one owns even so much as his body: all called "mine" is but loaned by Nature, to whom account must be rendered for its use. Conditions and experiences pass; but the reincarnating Ego is the Over-Passer, stronger, more comprehending and helpful, or the opposite, depending upon his fulfillment of trust. To possess *for all* is to possess indeed: this is the partaking of the essence and aroma of possession. To possess for self alone impoverishes, naught being retained save the dregs of Life's bounty. Effort to selfishly profit turns Man's spiritual forces back upon him, destructively; great Human Dynamics are beneficent only when out-going.

The possessive attitude is a violation of reciprocity, the sacred Law of Brotherhood. Under Karma, such violation inevitably leads the transgressor into a snare of his own setting, whereby he becomes *possessed* by those possessions to which he has attached himself through self-identification. The man puffed up with pride of possessions and the poverty-stricken one weighed down by sense of impotency—both are overlooking their priceless opportunity for learning and character-building. Trust in underlying justice and devotion to the interests of the whole would reveal mystic meanings and divine potency of blessing in every event and circumstance. These ever remain the teachers in the School of Life, however dull or truant pupil-Humanity may be.

Nothing possessed but can yield its need of benefit to the common Cause. Attractive environment, properties, money, and also the lack of these, bring to fruition each in its own way those traits and qualities especially needed to increase capacity for service. Education and training are preeminently means to this end, whether received in the "School of Hard Knocks" or the proud University. The vital issue lies in the *use* made of whatever comes. There-

fore the necessity for honest scrutiny of the workings of consciousness, lest there be self-deception and resultant loss. The inflation of self-gratulation incapacitates for brotherly cooperation; but so also does humiliation and self-belittlement. Vain beauty and envious plainness, pompous learnedness and apologetic sense of deficiency in schooling, the arrogance of the rich and despair of the poor, are pairs of opposites springing from misconception of the meaning and purpose of existence. Affluence should open the heart in tenderness and generosity; deprivation should bear abundant harvest of courage, patience, and sympathy. Each of these conditions should yield increase, enriching the whole. Both will come and go and come again as the Wheel of the Good Law rolls on.

Thus the wise and faithful *Steward,* alone, is the real possessor: his treasures are secure against the ravages of time and change; on them, no thief can lay his hands. Such fortune, extorted from none, is unstained by tears of the defrauded. Its principal can never dwindle, but constantly gains increment of peace, joy, and satisfaction. These are the possessions of the *free* man, who, untrammelled by his material condition, dispenses with clear vision.

FROM A STUDENT'S NOTEBOOK

Loyalty is a noble quality. As with every other quality, a corresponding defect more often than not accompanies it. Loyalty to a person entails the personal god idea. Loyalty to *principles,* a nobler manifestation of the quality, often produces the kind of orthodoxy that resists change in form or method of the *application* of the approved principles. Rigidity results, in lieu of that flexibility which permits full use to be made of necessary changes. So with all the noble qualities—their defects must be watched for, recognized, eradicated; for a defect is a *defect,* whatever its particular genesis or name. The pairs of opposites are Nature's method of providing opportunities for education and growth. Clear sight and vigorous self-analysis and discipline are needed by one who is to advantage himself of this necessary school of life.

ON THE LOOKOUT

The Antiquity of the Eskimos

According to *Science* of May 16, 1930, the second Smithsonian expedition for the investigation of ancient Eskimo culture was then about to depart, the prime object being the exploration of four ancient Eskimo villages held to be a thousand years old, or more. The vanished Alaskan Eskimos, it is stated, were ambitious and artistic craft workers, far surpassing modern Eskimos, and are spoken of as having possessed a "rare lost culture." "The Lancer," in the *Los Angeles Times* of March 22nd, comments upon this extinct culture, stating the fact that the Eskimo language has a greater vocabulary and is more complicated than any other supposedly primitive language known except that of the Arapahoe Indians, which no white man has ever succeeded in mastering.

Complexity of language and vocabulary is generally recognized in science as being indicative of great racial and linguistic antiquity. In point of fact, there are few races on earth which have degenerated through such vast periods of time as have the Eskimos. They are, according to the *Secret Doctrine,* among the surviving descendents of Atlantis, to which category belong the Mongolian races, the Eskimos among them.

Other Atlantean Offshoots

Ever since their discovery, the ruins of Zimbabwe in Africa—about which many of Rider Haggard's flights of fiction centered—have been considered as monuments to an extrusion of ancient Semitic cultures. According to the *New York Times,* Oct. 20, 1929, Miss Gertrude Caton-Thompson, British archeologist, completely rejects this theory, remarking that it is inconceivable how it could ever have originated. She says that Zimbabwe, far from being a degenerate offshoot of a higher oriental civilization, is a vigorous native culture, showing a high organization and originality in industry. It is a mystery, she admits, what caused such a flowering of Bantu culture a thousand years ago or more.

The Bantus were among those descended from the Atlanteans who became "black with sin," and their culture, like that of the Cro-Magnon native artists, apparently represents a final atavistic flare of Atlantean talent.

Robert J. Casey, during 1929, published a book entitled, "Four Faces of Siva," dealing with the ruins in the Cambodian jungle first discovered sixty years ago, and to which Madame Blavatsky refers in the *Secret Doctrine*. Mr. Casey concludes that the culture of these lost people was on a par with those who built Westminster Abbey.

THE AGE OF TIAHUANACO—AND OF EGYPT

According to the Hearst papers of October 13, 1929, Prof. Rodolf Mueller says that the first city in the world was not Kish nor Ur, but Tiahuanaco in Bolivia. He claims that its structures were built not earlier than 14,600 and not later than 10,300 years ago. This we believe, represents a first approximation to the *actual* age of these ruins. He fixes this time for the building of the Temple of the Sun, by astronomy. These people had, he says, a high civilization and the most advanced engineering knowledge of any race in the world at the time. The stone blocks were held together by silver keys and staples, and upon their discovery the Spanish destroyed the ancient building to get the metal. Later on, contractors building the Guayaquil-La Paz Railway crushed tons of sculptures and stone work for railway ballasting and concrete, which helped to obliterate the truth about the lost people.

LEMURIAN BUILDERS

On all these cyclopean relics, H. P. Blavatsky remarks:

> . . . we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows, therefore, no wonder on learning that the stone relics found on the small piece of land called Easter Island by Captain Cook, are "very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanuco in Peru," (*"The Countries of the World," by Robert Brown, Vol.* 4, p. 43); and that they are in the CYCLOPEAN STYLE. The first large cities, however, appeared on that region of the continent which is now known as the island of Madagascar. (*Secret Doctrine,* 1888, II, 317).

It is to be hoped that Dr. Mueller's method of dating is more accurate than that which has been applied to Egypt. According to *Science* of July 11, 1930, the year 4236 B.C. has been generally

taken as the year of the inauguration of the Egyptian calendar, but the possibility is now accepted that the real date was 2776, a mere matter of 1460 years, which is complacently accepted as an unimportant discrepancy. Both figures are absurd in the face of the real age of Egypt.

> "The MIGHTY ONES perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our mayavic veil (atmosphere)," says a Commentary. Appearing at the beginning of Cycles, as also of every sidereal year (of 25,868 years) therefore the Kabeiri or *Kabarim* received their name in Chaldea, as it means the *measures of Heaven* from *Kob*—measure of, and Urim—heavens. Thus we are taught that the great Pyramids were built under their direct supervision, "when *Dhruva* (the then Pole-star) was at his lowest culmination, and the Krittika (Pleiades) looked over his head (were on the same meridian but above) to watch the work of the giants." Thus, as the first Pyramids were built at the beginning of a Sidereal year, under Dhruva (Alpha Polaris), it must have been over 31,000 years (31,105) ago. Bunsen was right in admitting for Egypt an antiquity of over 21,000 years, but this concession hardly exhausts truth and fact in this question. "The stories told by Egyptian priests and others of time-keeping in Egypt, are now beginning to look less like lies in the sight of all who have escaped from biblical bondage," writes the author of *"The Natural Genesis."* "Inscriptions have lately been found at Sakkarah, making mention of two Sothiac cycles . . . registered at that time, now some 6,000 years ago. Thus when Herodotus was in Egypt, the Egyptians had—as now known—observed at least five different Sothiac cycles of 1,461 years. The priests informed the Greek inquirer that time had been reckoned by them for so long that the sun had twice risen where it had then set, and twice set where it then arose. This . . . can only be realized as a fact in nature by means of two cycles of Precession, or a period of 51,736 years," . . . (*S.D.* I, 434-5).

WHY DO CULTURES DISAPPEAR?

Dr. Herbert W. Krieger, reporting in the *Wastington Star,* May 19, 1930, regarding a recent expedition in Santo Domingo, mentions several different levels of culture of the Arawak Indians, and the fact that not all of this tribe followed the same customs. He comments upon the strange fact that they had reached the zenith of their culture, and that this had started its decline when the first white man came. He remarks that this is the case with all great Indian civilizations. Theosophy has a story to tell on this score—it is that no civilization can decline any more than an individual man can degenerate, except by causes set up internally! And fur-

ther, that under Karma, no race or nation can be conquered until it has brought conquest upon itself by internal degeneracy and ill-deserving. This was preëminently the case with India. One of the Masters stated, in referring to the ancient races of Mexico whose destruction or degeneracy has been a standing puzzle for science, that their civilization disappeared, due to just such causes. More light, perhaps, is thrown upon the nature of those causes by the recent acquisition of an image of Xipe Totec, or the "flayed" god, a former Aztec divinity, to whom terrible human sacrifices were made. It is evident that if our present civilization disappears, it will be due to the sacrifice of spiritual values daily and hourly being made to the Moloch of materialism.

PHOENICIANS IN AMERICA

Dr. Barbosa and General Rondon have discovered inscriptions on rocks of the Amazon Valley, along the Cumina River in the State of Para, which, it is said, revive the belief that the Phoenicians discovered America over 4000 years ago and there founded a city named "Atlantida." The decoding of the inscriptions was expected to take about a year. (*L. A. Times,* Jan. 6, 1930).

According to *The World* of October 27, 1929, Herbert J. Spinden, curator of ethnology of Brooklyn Museum (a real authority) says that all American Indians favor the Egyptians. He rather lavishes praise on the Mayas, remarking that their calendar could have run for 300,000 years before accumulating the error of a day. In regard to the genesis of these races, Theosophy has the following to say:

AMERICA "ATLANTA"

> America, when discovered, was called *Atlanta* by some native tribes. (*Secret Doctrine,* 1888, II, 221).
>
> . . . there is sufficient evidence that the religious customs of the Mexicans, Peruvians, and other American races are nearly identical with those of the ancient Phoenicians, Babylonians, and Egyptians; and if, moreover, we discover that many of their religious terms have etymologically the same origin; how are we to avoid believing that they are the descendants of those whose forefathers "fled before the brigand, Joshua, the son of Nun?" (*Isis Unveiled,* I, 551).
>
> . . . we feel every day as certain that some of the peoples of Central America will be traced back to the Phoenicians and the Mosaic Israelites, as we do that the latter will be proved to have persistently stuck to the same idolatry—if idolatry there is —of the sun and serpent-worship, as the Mexicans. (*I.U.* I, 555).

Misread and Degraded Symbols

A curious sidelight is thrown on the mysterious downfall of the Mayas by Dr. Spinden's statement that to them Venus was a *planet of evil.* The corruption of symbolism ever goes *pari passu* with the degeneration of a race; as in Christian civilization Jehovah the moon-god, personification of matter and its lusts, was made Supreme Ruler of the Universe, and Lucifer, the Light-Bringer and spiritual redeemer of man—symbol of the Manasaputra—degraded to devilhood.

Mirage

On the 6th of October, 1930, the residents of Santa Barbara, California, had the privilege of seeing all along the shore a "phantom city" sweeping out to sea at the rate of 100 miles an hour: houses, trees, roofs, buildings, streets, automobiles, boats, and masses of people swirled in a cloud over the channel like a great cataract. Then, the ghost city vanished. A veil of haze was dropped over the "phantom."

This was a mirage. The scientific explanation of mirage is that it is due to the rays of light successively bent in their passage through the air, occasioned by layers of air at different elevations having a varying density *on account of the heat* from the *ground.* Consequently—according to that theory—a mirage could never appear in the cold countries? Still there are many of them in Arctic regions! True that Science before the undeniable fact quickly found an explanation, attributing those mirages to the rapid evaporation which takes place in a hot sun from the surface of the sea, and the unequal density occasioned by partial condensation when the moist air becomes chilled by passing over considerable surface of ice.

But what about the "autos running," and the "rush" and the "big city?" Amongst all the mirages observed in the desert, or in Arctic regions, or in the Fata Morgana of Messina, was there ever noticed—till *now*—such a kind of mirage? The fact is this: Mirages have always existed, centuries ago as well as today. But did the people of one century ago ever see a mirage picturing "big towns" and "rushes" and "*autos*?" No. A moment of thought on that point should be enough to enlighten the mind at least so far, that there must be something else beyond scientific explanation. What then about some search in the light of Theosophical teachings, some Theosophical explanation appealing to mind and reason?

May there not exist some plane, some for us usually unseen plane, where each human thought, each human conception, each human creation is printed like a landscape on a film?

Prof. Oreste Sgambati, in Rome—one of the most remarkable surgeons and scientists of Italy, son of the world-known composer, Giovanni Sgambati—has in his possession a "thought picture" of the highest interest. Prof. Sgambati took the picture of a young boy *himself* and was very astonished to find, after developing, two boys on the film, one of them totally unknown to him, standing behind the head of the first boy, his right hand pointing to his right eye which was hurt, wounded. After investigation Prof. Sgambati found out that this boy was a little friend of the boy whom he photographed; and the latter told Prof. S. that while sitting for his picture he was thinking of his friend and the accident which happened to him that same day. This instance proves—as it has to be admitted—that thoughts are not abstractions but realities—the greatest realities in this world of illusion.

Mirages then may have another explanation than commonly given. And perhaps—were that explanation known—people would act and live in a much more "ethical way" at least, through fear that some day all their friends in Santa Barbara or Tanganyika, could at once see, pictured on the, usually, unseen plane, all their selfish, poor and mean thoughts—animated before their eyes!

PREHISTORIC SURGEON'S KIT

The *Los Angeles Times* of September 27th shows the finding near the Utah line in Arizona of a prehistoric surgical kit as causing great sensation among scientific people. According to the archeologists, these surgical instruments were used by the "basket weavers" thousands of years ago, and open up a new line of investigation as "to the *scientific knowledge* possessed by the ancient people of the Southwest." The assortment of "crude" wooden instruments will be studied by students of anatomy and surgery at the American Museum of Natural History in New York where the kit was shipped.

For the Theosophist who knows the verity about the age of earth and Man's appearance on it eighteen millions of years ago—as also of past high civilizations beyond the scope of History, this "new line" has only to be considered as a hopeful step made by scientific people towards the knowledge clearly stated in the *Secret Doctrine*. It may also be useful to suggest in regard to those "crude" wooden instruments, that perhaps something else than the ignorance of

primitive people—perhaps some kind of knowledge beyond that of our modern surgeons, may be the reason why *wooden* instead of *steel* instruments were used for coming in contact and working on human *living* tissues. In our own day, manicurists use exclusively wooden orange sticks, having rightly abandoned steel years ago.

Other objects of the same finding were the finest examples yet known of leather, cloth, agricultural implements, dresses and so on, executed by that same people. Egyptian, Greek, and Phoenician similar objects executed in different materials than those used today can certainly not be attributed to lack of knowledge, while their most perfect execution in gold, silver, and copper lies far beyond our actual capacity of creation.

Equinoctial Effects

According to *Science*, Oct. 4, 1929, the most famous known tropical hurricane was the one which devastated Galveston in September, 1900. In September, 1926, occurred the hurricane which so severely damaged Miami, Florida, and in September, 1928, occurred another which destroyed hundreds of lives at Palm Beach, and caused $25,000,000 property damage. Then follows the orthodox "scientific" comment—"though the autumnal equinox occurred on Monday, September 23rd, it is a mere coincidence that a number of these storms occur during September. The sun 'crossing the line' does not make conditions any more favorable for them." One is almost inclined to think that this sage remark is on a par with propounding a theory that the coming of day at the same time as the rising of the sun is a mere coincidence, and that the two phenomena have no direct causal relationship.

Astronomical Difficulties

In the *New York Times* of Dec. 5, 1929, Prof. Harlow Shapley, of Havard Observatory, says that the attempt to explain the formation of the sun's family of satellites and planets is one of the most baffling mysteries astronomers have to face. No present theory of the origin of the planets is wholly satisfactory. He also remarks that the speeds of rotation and revolution of the sun and planets also form a disturbing problem. *Science* for Dec. 27th of the same year catalogues the same troubles, stating that the tidal evolution hypothesis of planetary origin is the nearest to satisfactory, but is not wholly so. Mysteries listed are the origin of planets, origin of

asteroids, moons of Mars, the observed speeds of rotation of planets and the sun, etc.

At the time H. P. B. was writing the *Secret Doctrine,* La Place's nebular hypothesis was the all dominating theory which cast into ridicule every contrary suggestion! Theosophical wisdom did not require the slow development of scientific perplexities in order to be aware of these things. H. P. B. wrote:

"MAGNIFICENT AUDACITY"

> While few will be found to deny "the magnificent audacity of this hypothesis," (Laplace's Nebular theory), it is impossible not to recognise the insurmountable difficulties with which it is attended. Why, for instance, do we find that the satellites of Neptune and Uranus display a retrograde motion; that, in spite of its closer proximity to the Sun, Venus is less dense than the Earth? Similarly, the more distant Uranus is more dense than Saturn? How is it that so many variations in the inclination of their axes and orbits are present in the supposed progeny of the central orb; that such startling variations in the size of the planets is noticeable; that the Satellites of Jupiter are more dense by .288 than their primary; that the phenomena of meteoric and cometic systems still remain unaccounted for? To quote the words of a Master: "They (the Occultists) find that the centrifugal theory of Western birth is unable to cover *all* the ground. That, unaided, it can neither account for every oblate spheroid, nor explain away such evident difficulties as are presented by the relative density of some planets. How, indeed, can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only about one-third that of the Earth, and its density only about one-fourth greater than the Earth, should have a polar compression *more than ten times as great as the latter?* And again, why Jupiter, whose equatorial rotation is said to be 'twenty-seven times greater, and its density only about one-fifth that of the earth' should have its polar compression seventeen times greater than that of the earth? Or why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centripetal force to contend with, should have its polar compression *only three times* greater than Mercury's? To crown the above contradictions, we are asked to believe in the Central Forces, as taught by Modern Science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the Earth's equatorial surface, and only about one-fourth part of the gravitation of the equatorial matter, has not manifested any tendency to bulge at the Solar equator, nor shown the least flattening of the poles of the Solar axis. In other and clearer words, the Sun, with only one-fourth of our Earth's density for the centrifugal force to work upon, has no

polar compression at all! We find this objection made by more than one astronomer, yet never explained satisfactorily so far as the 'Adepts' are aware." (*S.D.* I, 592-3).

New Planets

The furore over the ninth planet announced in March, 1930, with the accompanying statements—mostly baseless—that it was discovered as the result of mathematical computation, painfully recalls the long-standing and entirely baseless claim, that Neptune was discovered as the result of the calculations of Leverrier.

It is interesting to note from the *Literary Digest,* April 19, 1930, that Dr. John Q. Stewart of Princeton, gives the characteristics of the new planet in some detail, while simultaneously, Dr. V. M. Slipher, director of Lowell Observatory, casts grave doubts as to whether it is really a planet at all, but suspects it of being a unique asteroid, or an unusual comet-like object—yet astronomy is supposed to be an *exact* science. In point of fact, the new body has by this writing been securely placed as a real new planet. Theosophy would call attention to the fact that there are many more planets yet to be discovered:

> Many more planets are enumerated in the Secret Books than in modern astronomical works. (*S.D.* I, 152).
>
> Not all of the Intra-Mercurial planets, nor yet those in the orbit of Neptune, are yet discovered, although they are strongly suspected. We know that such exist and where they exist; and that there are innumerable planets "burnt out" they say,—in *obscuration* we say; planets in formation and not yet luminous, etc. But then "we know" is of little use to science . . . *(Letter of a Master).*

The Size of the Universe

According to the press of May 10, 1930, Dr. L. Silberstein, emerging from the midst of long calculations, announces that the radius of "space" is only five million light-years, and hence that the universe is smaller than held to be by Einstein. He "verifies" his estimate by applying his formula to three different groups of stars, one containing 35, another 29, and a third, 246. All results agree. According to his commentary, "either this estimate is wrong, or the accepted methods of estimating stellar distances must be revised." Now it seems rather obvious that a wrong premise applied in identical relationship to the different portions of a homogeneous field of observation, will give results which in every case agree.

The almost universal use among scientists of the terms "the radius of space" indicates one of two things: either it is in use by minds incapable of recognizing the presence of the simplest of abstractions, or else it is used for what should be called the "spacial relationships of the observed matter in the universe," in which case it is highly misleading to the public. The use of the terms, "radius of space" or "curvature of space" implicitly contain the necessity of a boundary of space, and consequently, of some medium lying upon the other side of that boundary; in which latter case, a completely different use of the term is indicated. In point of fact, "space" as generally used, is a *superficial* absurdity, because the whole *idea* of space is meta-physical.

THE GALACTIC ROTATION

Rather prolonged investigations of the class of stars called "B", encountered characteristics which appear to depend upon the distances of the individual star from the sun. Dr. J. S. Plaskett, Director of Dominion Astrophysical Observatory, Canada, *(Science,* February 28, 1930) remarks that to accept this as an actual fact "is to carry anthropocentric prejudices to an absurd degree." To escape this, he says that the phenomena are also explainable by the general rotation of the stellar system around a mass and distant center; the orbits of the individual stars are nearly circular. In this also, he is in disagreement with other authorities, who consider that they are highly eccentric. This putative center, Dr. Plaskett believes, coincides with the center of the globular cluster system at galactic longtitude 325.

A SIGNIFICANT STATEMENT

What the *Secret Doctrine* has to say on this is very significant:

> This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system . . . Though still in a *laya,* or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre. (II, 240).

And what is very vital to humanity is the Theosophical doctrine that the sun, following its own path around the great center, takes the planets with it into varying regions of the universe where different conditions, spiritual and mental, as well as physical, obtain.

"Earthquake Weather"

In the science of the past, and to a great extent, that of the present, the mere fact that a tradition has always been popularly held is sufficient to damn it without recourse; but the times are changing, and again and again popular "superstitions" are being vindicated; as for instance, the belief in the correlation between earthquakes and certain types of weather. *(The Week's Science,* March 17, 1930). Dr. Luis Rodés, of Ebro Observatory, Tortosa, Spain, shows that 60% of earthquakes happen during the summer of the Northern hemisphere, where most of the land areas exist and are being warmed by the sun. Over 40% happen during the winter of the Northern hemisphere when the sun's energy beats mainly upon the predominating oceans of the Southern hemisphere. Time of day at which earthquakes occur also bears out the idea of a connection between the effect of the sun's rays upon land areas and earthquakes. Theorizing along this line up to date is mostly in regard to the change of atmospheric pressure by the warming effect of the sun, etc., but more than this must be concerned in it. Says the *Secret Doctrine:*

> . . . we are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth . . . Modern Science denies any such influence; archaic Science affirms it. *(S.D.* II, 699).

Moonstruck

Another popular "superstition" which has received vindication is that of "moon blindness" occasionally occurring to persons who sleep or lie out in the moonlight. According to *The Week's Science,* July 9, 1929, Prof. Bohuslav Brauner, Czecho Slovakia, finds that by gazing at the moon with the "blind spot" of the eye, the eye becomes entirely blind within a few seconds, for the time being. The rarity of the phenomenon, therefore, which has been the cause of its rejection up to date, is accounted for by the extreme smallness of this area and the unlikelihood of one's fixing it for any length of time upon the moon. When science discovers the reason why the moon's rays affect this portion of the eye in such a peculiar

manner, as also why they have so many other strange effects, bot beneficent and maleficent, upon human beings and their affairs, will be several steps closer to an understanding of the true relatio between the earth and moon.

ETHICAL PUBLICITY

When in the degenerating days of a religion, the priesthoo loses its hold upon real knowledge, it invariably seeks to suppl ment its waning power by the invocation of secular authority. Th corresponding condition exists in the case of allopathic medici with its call upon the arm of the law for forcing its nostrums upo a timorous and easy-going public. But catching the idea of mode business, it also makes use of subtler methods, commented upo by Dr. Philip M. Lovell in the *L. A. Times,* March 30, 1930:

> No — no paid publicity for them! That is left for the drugless people who cannot get a paid reporter to be present opportunely at the bedside whenever a great surgical or serum stunt is performed.
>
> A thousand patients may be admitted to a hospital. One spectacular case comes along. Somehow or other, a reporter is on the job.
>
> "Ain't" it funny?
>
> It gives me a sardonic kick whenever I look over the files of our newspapers one, two and three years old.
>
> Every week the same stunt is pulled off: A mad dash with some valuable serum—a violent fight for life with all that medical science could do—a brand new discovery—a new serum to overcome the "pip"—a heroic martyr who has discovered a new bug—an airplane flight in a race with death!
>
> Marvelous the imagination—great the ingenuity of the publicity hounds who know how the public eats it up!
>
> Never a week fails!
>
> It would be interesting to make a summary of two-year-old stuff.
>
> How many of these great discoveries survive? How many of these races with death are won? How many of these "new-fangled" serums amount to a cuss?
>
> Inevitably they produce the same results.
>
> The public—untrained—uneducated—suffering—wants a short-cut, speedy cure.
>
> Newspaper publicity goes across. Friends and relatives cut the clippings and send them to those they know are suffering.
>
> Hope springs eternal in the human breast.